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THE TRUCE BROKEN—THE WAR AGAINST OUR PUBLIC
SCHOOLS RENEWED IN BOSTON.

The *Freeman's Journal*, the reputed organ of the Rev. John Hughes, D. D., Archbishop of the so-called Papal Province of New-York, in December last, at the close of a popular election, which had strongly rebuked the interference of Romanists in our public schools and their expulsion of the Bible from several of them, reported him as saying, concerning the schools, in a sermon delivered before a crowded audience in this city :

"However, we have ceased to war upon a system which a great majority of our citizens seem to approve."

By many of our Protestant citizens that saying was hailed with delight, for they had grown weary of the noise and strife which he had so long perpetuated on this subject, and they looked upon it as a guarantee of coming repose, at least in all the territory where the Archbishop's power was acknowledged,—an assurance that the efforts of Romanists against our public school system was *permanently* at an end. We were unable, however, to sympathise with our fellow-citizens in their views of the prospect before us, in their confidence of peace, or of the cessation of hos-

tilities in regard to popular education, and we publicly so declared, and recorded our reasons for the same. We had long been aware of the very decided instructions of the Papal cabinet under which every Romish official in the United States had been placed in respect to the school question, and we did not expect to see any abatement of efforts to disturb, distract, and, if possible, destroy the schools, though we supposed there might be some change in the *manner* of attack.

We knew, also, that the ordination vows of the Romish priesthood required obedience to the Papal See in preference to any other obligation, and we could not reasonably expect the interests of our city, state, or nation even, to be regarded as a barrier to action for a moment, when the voice of Rome required them to be warred against or sacrificed. The command of the Supreme Pontiff concerning the school system had been proclaimed through the Romish journals throughout our land. His "Holiness" had said in most decided tones to his officials :

"Employ all your influence, make all efforts, in order that in those schools the

students may be in everything conformed to the rule of the Catholic doctrine."

That command has not been revoked. It is still in full force upon every priest's mind and conscience; and we did not believe that the war against our school system had ceased, or that it was about to cease just yet. Events have fully justified the views we entertained. In Boston and vicinity it broke out in March last as violently as ever, having its original and stereotyped features. Peace on this question has therefore, in its outward form, been observed in the Archiepiscopal diocese scarcely more than three months from the date of the remarkable proclamation of the Archbishop noticed above.

It is known, we presume, by all who have given attention to Roman Catholic history and movements in our country, that the Archiepiscopal diocese comprises all the New-England States, as well as the States of New-York and New-Jersey. The warfare, therefore, even within the limits where the Archbishop has ecclesiastical control, was not ended against our public schools last December. If not conducted personally by himself in New-York, it has been carried on by his suffragan and his subordinates in another part of his diocese, and the declaration of December in relation to the cessation of hostilities seems to have been but a *ruse de guerre*, as some at the time supposed it to be. This view is humiliating; but it is forced upon the observer by various occurrences. And we are interested to remark that if war, unrelenting and persistent, against any of our public institutions is determined on—if our public schools must be assailed—if there is to be no abandonment of the idea first

to embarrass, and then ultimately to destroy them, it is best surely that all should know it. If it comes to be well understood by the people, doubtless our educational institutions can be cared for, preserved, and continued in their course of conveying blessings to our land. So we believe, and to this end our labors shall be directed, as hitherto, since the effort against them began.

For the information of our distant readers, as also for the convenience of future reference, we subjoin a brief account of the trouble lately made by the Romanists in the

BOSTON SCHOOLS.

The *Boston Journal* of March 14th said :

"At the opening of the Elliot School in North Bennett-street this morning, as Mr. Saul W. Mason, the master, was about to commence the session with the usual devotional exercises, it was apparent that a large portion of the school neglected to follow him in the offering of the 'Lord's Prayer;' and in the recitation of the Ten Commandments, which also composed a portion of the services, the same omission was apparent.

"On the master ordering compliance with the rule of the school in this respect, the Irish portion of the scholars, who compose a large part of the school, flatly refused obedience, alleging that the Catholic priest in that section of the city had ordered them yesterday not to join in the offering of the Lord's Prayer, the Ten Commandments, or the singing of Old Hundred or any other 'Yankee Songs.' Under these circumstances the master ordered in vain compliance with the regulations of the school, as the boys in a body adhered to the mandate of their priest.

A PRIEST'S ADDRESS.

On the Sunday preceding the rebellion, the Rev. Mr. Wiget, of St. Mary's (Roman Catholic) Church, in Endicot-street, addressed the children as follows :

"My dear children: Christians have been persecuted in all ages. They were first persecuted by imprisonment, and they were

subjected to the worse persecution of sacrifice by wild beasts. In the reign of Julian their children were excluded from the public schools, and they were not allowed even secular instruction, that they might be degraded.

"It is idle for us to suppose that we can live without any persecution, when it may come any hour and any moment upon our church, upon our country, and upon those around us. But blessed are those that suffer persecution for the sake of Christ, who died to save us.

"My dear children, I do not remember that I have given you any instruction which I would not now repeat, or any advice which I would not now enforce upon your minds.

"My dear children, you know, and your parents know, that we are in trouble. I am glad that it is so, for though we are in trouble now, it will bring us into great joy.

"And now I charge you to conduct yourselves with humility, obedience, quietness, and peace, but to stand up for your religion. Be obedient in the schools as far as your conscience will allow, but do not be ashamed of your religion—do not be ashamed of Christ. Let people see that while you are good Catholics you can be good scholars, and obedient and intelligent, but that you will always stand up for your religion. Tell your parents you must say your beads together. God will save us out of the hands of heresy if we are true, and the blessed time will come when our sacred religion is acknowledged all over the United States.

"Again, children, I repeat, pray to God to help you. Pray to the Holy Mother of Mercy that she will intercede for you. Now we want your help. Now the Church wants you. Show yourselves good Catholics, *and suffer persecution for the sake of Christ, and you will be saved.*"

Simultaneous instructions in other places in the city produced their fruits in other schools, and the excitement became general. In the meantime Bishop Fitzpatrick threw his influence into the scale with the assailants. His letter to the "school committee" is too long for insertion. The following extracts, however, will give a fair view of it, as they contain the main points, and show the line and manner of argument. Here they are :

"The undersigned would, therefore, first state, that the objections raised by the Catholic pupils, and by their parents, are not affected scruples, as some would seem to think—fetches or pretenses, devised simply for the purpose of creating a difficulty. They are serious and solid objections, founded in individual conscience and individual faith.

"To show this, it may be well to divide the matter and set apart for consideration three particular points, out of which, and against which, mainly, these objections arise.

"These points are: 1st. The enforced use of the Protestant version of the Bible. 2d. The enforced learning and reciting of the Ten Commandments in their Protestant form. 3d. The enforced union in chanting the Lord's Prayer, and other religious chants.

"On these points the undersigned respectfully begs leave to remark as follows :

"I. Catholics cannot, under any circumstances, acknowledge, receive, and use, as a complete collection and faithful version of the inspired books which compose the written Word of God, the English Protestant translation of the Bible.

"II. The acceptance and the recital of the Decalogue, under the form, and words in which Protestants clothe it, is offensive to the conscience and belief of Catholics; inasmuch as that form and those words are viewed by them, and have not unfrequently been used by their adversaries as a means of attack upon certain practices which, under the teaching of their church, they hold as true and sacred.

"III. The chanting of the Lord's Prayer, or psalms or hymns addressed to God, performed by many persons in unison, being neither a scholastic exercise nor a recreation, can only be regarded as an act of public worship. Indeed, it is professedly intended as such in the regulations which govern our public schools."

These Papal documents speak for themselves, and reveal the character of the warfare that is carried on by the Romish priesthood against the peace, good order, and educational system of the land. By the priest the children and their parents are herein taught that they are oppressed, extremely ill-treated, and reduced to a condition of suffering analogous to that of the ancient martyrs ; be-

cause at the public schools, where all are educated gratuitously, the pupils are required to commit to memory and to recite once a week the "Ten Commandments" and "The Lord's Prayer!"

By the Bishop the evil is sought to be intensified and raised to the importance of a question of "conscience," by reasonings about versions of the Scriptures, and union in religious worship, as though an *essential* difference obtained between the Roman Catholic (Douay) and Protestant (King James') versions of the Bible in these parts; and furthermore, as though there were or could be anything sectarian or denominational in the bare recital of these portions of the Holy Scriptures! The sense in these parts (the Ten Commandments and Lord's Prayer) is substantially the same in both versions. The difference is chiefly verbal, changing no fundamental doctrine or form of worship or discipline, and can with difficulty be supposed to offend the conscience in such circumstances.

If the Bishop had frankly said that in some of the Roman Catholic catechisms, and in one at least, to be found within the province of New-York, the second commandment of the decalogue had been suppressed, because of its irreconcilable opposition to image-making and image-worship,—a cherished and universal usage in the Romish church,—and then added that the hierarchy were anxious to conceal from the children the unscriptural character of that usage, there would have been much more directness in his argument, and more to respect. If he had said that the Papacy had settled upon the ulti-

mate overthrow of the American school system, if it were possible to effect it,—that the question of agreement or disagreement between Roman Catholic and Protestant versions of the Bible was of no consequence to the matter in hand, and made no part of the motive that stirred up the present opposition,—though the existence of the purpose might have been deplored, there would have been a frankness in the avowal that would have commanded respect. Since the date of Bishop Fitzpatrick's publication on the subject, the conductors of the *Freeman's Journal* have issued the following, which, while it contains an implied rebuke of the haste of the Boston officials, justifies our views of this whole affair, and especially of its being conducted by authority from the head of the Papal church.

Under date of March 26th, they say:

"As to the question of Catholics in their relations to the school question, our minds are made up. We believe the whole system of State-supported schools erroneous, and that it will end in failure, and be abandoned. . . . Catholics, if they rightly husband and use their resources, reap from the advantages of this country, enough for the proper education of all their own children. To the steady furtherance and progressive accomplishment of this, and not to vain efforts at *immediately upsetting the State-school system*, should their attention be directed. The day that sees three-fourths of the Catholic children of any of our cities attending schools such as will satisfy the requirements of their religion and their circumstances, will not see, in that city, a State-school system. The latter will have fallen, as error always falls when confronted with the truth of which it is the counterfeit.

The italics in this paragraph are ours. We insert them merely to attract attention.

The conductors further declare, in

regard to the controversy which they are waging, that—

“The importance, or non-importance, of the difference between the Catholic and Protestant versions of the Ten Commandments or the Lord’s Prayer, is not to be admitted as part of the question.

The law of the Catholic Church is inflexible in these matters. The teaching Catholic children the Ten Commandments, or the Lord’s Prayer, except in the words, and according to the interpretation, approved by the Catholic Church, is forbidden, and neither parent, priest, nor bishop, can, as a Catholic, permit it.”

In view of these declarations through the press which the Archbishop is supposed to control, it is obvious that it matters little what is the ostensible object of complaint—whether it be the presence of the Bible in the schools, or anything else. The real object is ulterior, and no pains will be spared till it is accomplished, unless the order from Rome concerning it shall be revoked.

We should fail to give the just idea of the earnestness with which efforts are employed by the conductors of the Papal press, and others in their interest, to stir up prejudice and ill-feelings, far and near, between the people of Romish faith and Protestants, and to widen the breach on the school question, if we closed this account here. We therefore submit the following document, which purports to be a letter of sympathy from the boys of a Roman Catholic Sunday-school in Alexandria, in the State of Virginia, to the leader of the rebellion in the Eliot School in Boston, and those associated with him, who failed to overthrow the long-established rules and bring to an end in it the usage of repeating the “Ten Commandments” and the “Lord’s Prayer.” Whether it is the production of Sunday-school boys, or has an

older paternity, as internal evidences seem to indicate, the reader may judge. It was published in the *Free-man’s Journal* of the 2d of April, and had attached to it the names of thirty-two individuals. Here it is :

“*To Thomas Whall, and the other Catholic boys of the Eliot school, Boston, Mass.*

“Having learned from the newspapers how cruelly you have been treated, because of your refusal to unite in services, and recite forms of prayer, etc., disapproved by the Catholic Church, we have assembled this afternoon to give you an expression of our sympathy, and to exhort you to persevere in the course you have hitherto pursued, as becomes the children of fathers who knew how to suffer and die for liberty of conscience.

“Catholics here are much less numerous, in proportion to the population, than they are in Boston, and the free schools, the largest of which was founded by the Father of his Country, are charitable institutions, intended for such only as are unable to pay for an education; yet such of us as attend them have our religious rights fully respected; and it is the glory of our commonwealth that no preference is given, in any matter, to one denomination over another, within her borders.

“As descendants, then, of those who were the neighbors and friends of Washington, residing almost at the threshold of the sacred spot where his ashes repose, we call on you to look upon the monument which casts over you its shadow from Bunker Hill, and to remember that those whose valor it commemorates fought and died for general laws, equal rights, and equal justice.

“Forget not that the eyes of your brethren, and of all true friends of religious liberty throughout the land, are upon you, and so conduct yourselves that they may have cause to rejoice in your devotedness.

“*Resolved*, That a suitable testimonial be presented to Thomas Whall, as an evidence of our appreciation of his conduct in the recent school difficulties in Boston, and that a committee of three be appointed to receive contributions, and carry out this resolution.”

We merely add that there were about four hundred pupils withdrawn or expelled from the school in Boston for a time. The officers of the schools,

however, we are glad to know remained firm, and the larger part of the pupils soon returned, and were received and conformed to the rules. It is just to say, that it is understood that not all the Romish priests in Boston, nor the Roman Catholic parents, approved of the controversy that the leaders had instituted and carried forward.

CHILD-STEALING—EDGARDO MORTARA.

EDGARDO MORTARA, the son of a Jew of Bologna, not long ago abducted by Roman Catholic priests from his parents, is now in Rome, at a school connected with the church of St. Pietro in Vincoli. He is seven and a half years old, with marked Jewish features, a bright and intelligent-looking little fellow; and it is not strange that his parents are very deeply afflicted by the loss of such a child. He has been *stolen* from them by bandit-priests, aided by the arm of secular power, and the theft has been sanctioned by the Pope in the most open and distinct manner, thus making himself the head burglar in this infamous act of robbery. Stealing a human being was punished with death under the old dispensation, (Exodus, 21 : 16,) and if a like punishment were visited on all those who have aided and approved this outrage, the aggregate immorality of the world would be greatly diminished.

This act of child-stealing is by no means approved of by all Roman Catholics, especially those who know the meaning of domestic ties and the sacredness of parental affection; but the priests are particularly fitted for such atrocious wickedness, as they have no domestic ties but such as may be supposed to belong to promiscuous concubinage, and no children but such as are not known to our laws, to awaken the feeling of pater-

nal solicitude. In the time of Maria Theresa, of Austria, the Roman Catholic priests abducted the child of a Jew in similar circumstances; and the empress ordered his immediate restoration to his parents, on the ground that no law of church or state should contravene a law of nature.

The account of the stealing of young MORTARA, published in the *Civiltà Cattolica* at Rome, is in substance as follows:—In the early part of last summer a Catholic servant, in the family of a Jew at Bologna, stated to an old woman that the youngest child of the Jew was sick and in great danger of death. The old woman told her that in such circumstances it would be a beautiful and pious act to baptize the child. The servant replied that she had already baptized an older brother six years before, when he was in danger of dying; and that the child was then growing up a Hebrew, notwithstanding his Christian baptism, and she should not again do a similar thing. The old woman, however, thought the affair was of great consequence, and made it known to several others, till at last the story was related to the "Holy Congregation" at Rome. An inquiry was immediately ordered into the facts of the case; and on the testimony of the servant, who said she had received instruction respecting the way of administering baptism from a certain grocer in Bologna, it was decided

that there was a "*moral certainty*" that the boy had been baptized. The Holy (?) Congregation then proceeded by "force and arms" to take the child from his parents and to bring him to Rome, where he is kept under a guard of *religious* ruffians, who prevent his return to the guardians which God and nature provided for him. Such is substantially the Roman Catholic account of this transaction.

But it could not be expected that the Jews of Rome would be totally indifferent to this rude violation of all natural rights. Though the Jews there have groaned for centuries under the oppressions and insults of Roman Christians, and have learned to suffer in silence, yet they could not be insensible to this violent invasion of the sacredness of domestic life. If the child of a Jew might be clandestinely baptized in Bologna, and thus forfeit the right of parental protection and become the property of the church of Rome, why might not all the young children of Roman Jews be thus baptized, and by the same law torn from their chaste and loving mothers, and given to the custody of the great "Mother of Harlots?"

The Jews in Rome, sympathizing with Mortara, and desiring the restoration of his child, asked an interview with the Pope. They presented to him the written testimony of the family physician of Mortara, stating that Edgardo had not been dangerously sick during the period affirmed, when baptism could be lawfully administered by the servant. They presented, also, the testimony of the grocer who was reported to have directed the servant as to the manner of administering baptism, stating that

he did not know the woman, and had never instructed her in reference to the baptism of the child. They presented evidence, also, that the servant was a disreputable character, and the story of the child's illness and baptism was told in malice on her part toward the parents of the child.

This evidence, which clearly enough showed that the child had not, according to the Roman church law, received valid baptism, was indignantly rejected by the Pope; and, with the impiously assumed authority of the "vicar of God," he "made with his august hand the sign of the revered cross on the forehead of the child," affirming and confirming his baptism, and thus giving his decided sanction to his abduction from his parents. He then threatened the Jews with severe pains and penalties, if they were not quiet respecting the whole affair, of which he would hear no more from them.

The reason, or justification of this act of child-stealing, given by Romanists, is, that he had been baptized according to a regulation of the church, and thus created a child of God; and having been by that divine sacrament introduced spiritually into the family of the faithful, it became the duty of the church to see that he was placed under Christian influences. This, however, is probably a mere excuse or pretext, by which it is thought some may be satisfied and others blinded. The real reason which led to the abduction of the child was, that the poor Jews could make no resistance, or punish the outrage as it deserved. *The church of Rome robbed those parents of their child because they could do so with impunity.* There is now in the city of Rome the child

of English parents (Protestants) domesticated there, who was baptized while an infant by his grandmother, who is a Catholic. This case is well known, and, since the Mortara affair, often spoken of in public ; and the same considerations, legal and moral, might be urged for taking the child from his parents and placing him under the guardianship of Roman priests. But the "Holy Congregation" would much sooner commit suicide than lay a finger on that child. The English Government has the power and disposition to punish such an infamous act according to its merits. The church of Rome knows when it is safe, and when not, to do a mean or a wicked thing : it is well

provided with that low cunning which prompts to acts of oppression and persecution only against the weak or the unresisting.

The whole affair shows the unscrupulous character of the Roman clergy, and their disposition, if they had the power, to sacrifice all those principles of right and truth by which the interests of society are protected and promoted. It shows, also, that the representations concerning the *liberality* of Pius IX. may be without foundation. A liberal Pope is as much a contradiction as an honest thief. Either might under constraint manifest a character which did not properly belong to him.

DUTY OF EVANGELIZING OUR OWN CONTINENT—CLAIMS OF THE SPANISH POPULATION.

The following communication is from the pen of an American gentleman, who in mercantile and other pursuits has spent many years abroad in different quarters of the globe, but is now in our country. In the meantime he has taken a lively interest in the work of evangelization, and has had his sympathies deeply excited, and his heart greatly moved, in behalf of the numerous semi-Christian inhabitants in the southern portion of our continent. He looks with surprise upon the small amount of feeling or anxiety, on the part of the Christian public, which he finds in regard to the moral and religious condition of the population that is crowding into the regions south of us, and especially into Mexico and the countries along the Pacific shores ; and also with the same feeling upon the little that is done

or doing to bring those important parts of the country under the reign of a pure Christianity.

While we do not say, with the writer, that we think the people of the United States "spend their means and men too much among the heathen a long way off," we have long felt that there was a sad neglect of the people for whose welfare he writes. "These ought ye to have done, and not to leave the other undone," expresses very well our views concerning this important subject. And we have seriously thought that the interests of Christ's kingdom and the welfare of the many millions of souls in those regions near us, urgently required some decided and energetic efforts to be put forth, to arouse the churches to a conscientious examination of the disparity of their zeal and offerings in relation

to the objects named. There is, however, and we are happy to record it, a gradual waking up, on the part of Christian people, to a sense of this disparity and of their duty, and many are beginning not only to feel that they must do vastly more for the enlightenment and salvation of our own continent than they have heretofore done, but they are doing more.

We are not without hope that the following article may increase not merely the depth of this feeling, but the numbers of those who entertain it. Addressing the Secretary, under date of February, 22nd. 1859, the writer says :

"MY DEAR DR. FAIRCHILD :—

"You are aware that I feel a deep interest in the Spanish race upon the American continent. The present state of mind, growing out of the influence which the march of the age is having upon this race, is encouraging to the lovers of their kind, and calls for aid from all good men to help it forward. In reading from time to time your interesting Magazine, I am sorry to notice that nearly all your foreign efforts are made for those who are a *long way off*, while the door of New-Granada, a country only seven or eight days away from you by steamer, is now and has for some time been freely opened to all *Protestant efforts*, by the people having abolished the supremacy of the Roman Catholic forms of religion. This great result was not produced from efforts or influence from abroad, but by the action of the people of that country alone, and which to a great extent was induced by the corruptions of their own priests, monks, nuns, etc. Now any denomination has full liberty to establish churches and schools there. The country is near to us. Through it we have one of the most wonderful railways that this world can show, and which, with our steamers running to it on the Atlantic and Pacific, and the fixed property in Panama, has caused

an outlay of some twenty-six and a half millions of money.

"The English steamers on the Atlantic and Pacific cost a large amount also. These works, and the influence of California, and our constant wanderings over the west coast, are producing a waking-up of this old and nearly worn-out race, and are opening up a wide field for new teachers of new thoughts. The sentiment of all Protestant lands has been that these Spanish Catholic countries were a sealed book. But we see by their own acts in New-Granada, this sentiment is erroneous. That there is great prudence needed in going to these Spanish countries there is no doubt, but go now all may, at least to New-Granada, and from that place there might flow a strong force south as far down as Chili, which latter country is the most fanatical in South America.

"I may be wrong, or may be going contrary to the spirit of our churches generally, but I cannot but feel that the people of the United States spend their means and men too much among the *heathen* a long-way off, or at least too much neglect *the people near their own doors*, who have superior claims upon them. I can but think that this is the true view—and that the people generally have not stopped to examine it, and see to what disadvantage this course subjects them, besides the wrong it inflicts on the people for whose spiritual welfare so small a share of sympathy and aid is allowed to flow. Look, then, at this fact :

"A young man, in going to these 'far-off lands,' has first to spend *years* to acquire the language, and a knowledge of the manners and customs of the point he is sent to; and then being fitted to teach, he has those for pupils that have a strong love of their old superstitions, to eradicate which may be the work of years more; and in the meantime the teacher is worn-out either by the climate or age before he has accomplished much; and all this has involved a very large expense of money.

"The writer has been in some of these

heathen lands, and he therefore speaks from observation, and *feels* what he is saying.

"Let us now for a moment cast a glance upon the great movements of the age in the family of man. From Europe and Asia the great emigration is toward America, and more particularly to the United States. Most of these people are poor and ignorant, and seek our American shores to find bread for themselves and families. Does not this show that a kind Providence is putting them, in a measure, under our charge? And if so, are we not *bound to accept the charge*—to look out for their spiritual and educational well-being? Is it not the part of the good citizen, of the patriot, and especially of the Christian, to seek out these people, before he goes about 'the outskirts of the world' for objects on which to expend his philanthropy? How much more a young man could accomplish among these strangers in our country, on the Atlantic or Pacific shores, than he would among the Hindoos or Chinese! And so among the *near-by* Spanish races of this continent, who are, in fact, our countrymen, for they, like us, are *Americans*, or intruders, you may say, upon the soil of America. I fancy I hear some exclaim, who so zealously support the 'far-off foreign missions?'

"We do not mean to neglect the people above spoken of.'

"But do they not neglect them? Are they not, in going so 'far off,' neglecting not only those immediately among us, but those who are our next neighbors? Surely, those within a week's sail of our homes have more claims upon us than they who are on the other side of the globe. Let the writer beg such to stop and think—to give these thoughts a fair hearing and a fair trial.

"By people coming to our shores, they invite us to teach them our thoughts, our secret of success as a nation; and if the evangelical churches do not do this, *others* stand ready to do it. But the teaching of the latter make these poor people too often anything but an ornament and

blessing to our country, or such as we in duty ought to try and form them. The Roman Catholic and Infidel are very active. Shall the *churches* not devote of their *resources* and *their best men* to meet the enemy here at home?

"Again: think for a moment what effect our exertions would have upon the Spanish races near us. Our wonderful advancement as a nation will soon spread our race all over South America. Many of our people are now there, and for want of teachers they become even worse than the natives. Let us, then, send them teachers to prepare the way for pure Christianity. These races, it is to be borne in mind, are all *nominal* Christians. One has therefore only quietly to sit down and talk with them, not as Protestants but as *Christians*, and thus carry on their usual daily thoughts, or to cause those thoughts to flow out into a different channel. And the language of the people is not difficult to acquire. The Spanish language is, by one who understands Latin, easily acquired. The people of these races are descended from one of the most formal, polite, and best-mannered of any in Europe, and therefore all teachers sent to them should be of cultivated taste and manners and of fair education. Let me now add:

"There were, some time ago, only two small Protestant Societies in New-Granada, each American, I think; but I regret to say that one of these teachers had to leave the country, from some bad or injudicious act of his own.

"New-Granada has some two millions of people.

"Panama is a poor field for a teacher, but inland, where most of the people are agriculturists, they would be ready to hear and ready to be influenced.

"What is most wanted, is personal example—family example. Therefore, if teachers sent are judiciously married, so much the more useful they promise to make themselves in those countries where morality and family enjoyments are such strangers. The Roman Catholic priests

have been so bad, that new teachers would have to show strongly that they are of different stuff, before they could gain much influence or do much good. The country of New-Granada is a sparsely populated country: the climate usually is very healthy, and living cheap. In the interior, or in the large towns, like Bogota, it is not so expensive as in other parts of

South America. I would advise that Missionary Boards should at first send only such men, and them to the large towns, who would illustrate and commend Christianity by their lives, and speak but little of Protestantism, but of Christ, and thus show the difference between themselves and the old priests."

FOREIGN FIELD.

SOUTH AMERICA.

Peru.

(Concluded from page 113.)

Fish—cochineal—expenses of living—dress—shops—bay and harbor—Belle Vista—iron foundery—transportation—shipping—Payta—Chincha Islands—guano—Islay.

"FISH.—There are some fine fish caught by the Cholas, and they are always in market and much used. Smelts are good. There is in the river Camarones a small fresh-water lobster that is much esteemed and used. It is from four to six inches long. At times in the bay of Callao, and in fact all along the coast, fish are seen in immense quantities. On these the guano birds live. They (many of them) appear like the sardine of the Mediterranean. Seals are found along the coast also, and they help make up the pile of guano, as they go on these islands to rest, die, etc. Whales, black-fish, etc. are also found along the coast.

"ELIAS has introduced the cultivation of the grape and of cotton upon the estates near Pisco. He is making some wines that are somewhat thought of, but the whole of Peru seems impregnated with saltpetre, which effects the flavor of this wine to such an extent, that up to the present time he has not made much headway in the business, though he sent to Portugal for one of the most experienced of wine men. The cotton plant here succeeded to some extent. The crop of Peru (for there are several others growing

it) is supposed to be 35,000 qqls. This is much sought in France, where the highest price is paid for it. It was worth some \$15 at Pisco in 1857.

"COCHINEAL.—This was introduced into Peru by Blackwood some years ago, and is now produced to the extent of some 300 bales, of 150 pounds each, and worth here 75 to 87 cts. It is said to be equal to any grown. The want of or the having no rain is favorable to it, and gives four crops per year; while in Mexico it cannot be counted upon for more than one crop for shipment. This is grown at the north about Trujillo; so is cotton, but the shortness of laborers keeps back each of these crops.

"There are plenty of fruits, flowers, vegetables, etc. that I could specify as curious, and some of which are peculiar to Peru, but to do so I should spread these notes over too much space.

"From the foregoing any one can see that Peru is an interesting country, but in extremely bad hands. How long will they be permitted to abuse these rich blessings? Time will show.

"EXPENSES OF LIVING.—In Lima the expenses are higher than in London, or Paris, or New-York, and when done, one gets less for his money. The prices are very excessive for meat, fish, vegetables, fruits, etc. The custom also is, to send their cooks to market, they being allowed so much per day to purchase the family supplies. The cook can thus steal freely.

This mode of living or of purchasing only for the day, and using up everything (in the day) so purchased, lead the servants to feel that all that is left is fair plunder.

"Breakfast is had about half-past ten o'clock A. M., and dinner at four or five P. M. Chocolate is used at each meal. Tea and coffee are less used. Wines by the natives are rarely used, while in Buenos Ayres all use the red wines of Spain and France. A good cook gets \$30 a month and a waiter \$17. The servants are scarce, lazy, dishonest, dirty, and fond of drinking and smoking, etc. Most of these are Indians or negroes. Foreigners soon become worse than the others. In the hotels there are no female servants—all are men, and they are bad enough usually.

"DRESS.—The taste of France entirely prevails in Lima, saving the wearing of hats by the women in the street. Some of the best *sometimes* do this, but these are not allowed in church. When the ladies go to their prayers in the morning of week-days and during the days of holidays, they are always accompanied by a servant-boy or girl, dressed well, sometimes in livery, carrying their carpet or rug. This, on entering the church, is spread on the church floor, on which they kneel or sit, with their servant behind them. Men in church usually sit upon settees around the walls, thus making one of their churches look singular to us when seen for the first time. Some days (fast days) men and women all go to church dressed in black; on others, usually the women dress in colors, throwing over their heads a veil or shawl. Their church dress is graceful and pretty rich. There are no pews in their churches, and the floor is usually of brick or tile. The cathedral in Lima is some 130 paces long by 75 or 80 wide—an immense building.

"The dress in Lima of men and women is superior to most large cities in Europe or the States, out of Paris or New-York. The men absurdly dress in

black clothes, hat, etc., which in this hot climate is oppressive; but washing is very expensive and difficult to get done. This drives people to save washing.

"The dress of the Indian of the interior is picturesque. The women use a coarse woollen shaggy petticoat of red, blue, green, brown, etc. colors. Their shirts show above their waist. They use a mantle over their shoulders, often of the same as the petticoat in material, a straw hat like a man's, with a fancy ribbon upon it as a band only; and slippers without stockings. The men use coarse woollen clothing, jacket, and short breeches, and long woollen stockings, shoes, and their everlasting poncho. This last garment is one of the most useful of all garments. It is made of silk, worsted, wool, cotton, etc. and of all degrees of fineness. Gentlemen and ladies, rich and poor, use it in riding—thin ones to keep off the sun, dust, etc. and thick ones to keep warm with. It is a simple piece of cloth of some 2 or 2½ yards long, and 1½ yards wide, with a hole cut in the centre, so that the head comes through, leaving the ends and sides to fall down before and behind and over the arms, and if for warmth, a collar can be put upon it, so as to come up over the ears. This garment is used also for bed covering, or for a bed altogether; for a table-cover; to carry any loose articles, such as food for animals, etc. etc. I have found this garment very agreeable, pleasant, and useful; and all gentlemen and ladies use it in traveling on horseback.

"The mountain Indians are yet in mourning for their last Inca. They make largely their own coarse woollens,—others used are English.

"These Indian women work very hard in the house and in the fields. They go to market, drive their lama on long journeys. They follow the army, carrying most of the luggage, do the cooking, nursing, etc. There being no wagon roads inland, this is an important service. When they come to the coast, they or many of them, cast off their old costume, and adopt that of the whites.

"SHOPS.—These are fine, some of them equal to shops in the cities of Europe or the States, saving London, Paris, and New York. They have the richest goods made in France, which usually supply all the better classes with dresses, hats, gloves, boots and shoes, stockings, shawls, laces, ornaments, under-clothes ready made, etc. England, Belgium, Germany, the States, etc., supply the more ordinary classes.

"Round the main square, some 350 to 400 varas, two sides have fine covered walks some 15 feet wide—the top of the houses projecting over, and shops all along under on the ground-floor back of the walk. This is flagged with marble and lighted with gas, the outside of the walk being supported by pillars with arches from one to the other. One of the other sides of the square has the cathedral and another church, and the Bishop's palace; and the other side has the Government palace on it. In the centre of this square is a fine fountain, from which water is taken to the neighborhood by negroes in small barrels, two on an ass, charging 12½ cents for the two, delivered.

"Some of the best shops are within these arches. There are others also good, in the streets running out of the square, which is the centre of all things in Lima.

"The *Almadras* are the other side of the bridge. One of them is along the side of the river and the other away from it—one being used in the winter and the other in the summer, for the fine breeze from the river. Willow trees are planted upon each, with carriage drives through each of them.

"BAY, HARBOR, AND TOWN OF CALLAO.—I suppose from Cape Horn to San Francisco there is not another such bay and harbor as this. San Lorenzo, which is a pile of rocks, barren and high, making out from the main land, and also a point running out from near the entrance of the Rimac into the sea, make this bay, which is large enough for all the ships of war in the world. There are no winds, seas, storms, neither heat, cold, rain, or swells,

to impede work there all the days of the year. There is plenty of water and fine holding-ground. What are seriously wanted, however, are the facilities of landing cargo, as all this is now done in large launches, which bring the same to the mole, which is a small affair; but from this a railway (mule) lands the goods directly into the custom-house, where all dutiable goods are stored free for the first month, and at a moderate rent as long after as they are kept there. Ships lay some way out, when in ballast, as the port of San Lorenzo is some four miles from the mole. The custom-house is now in the old castle of Callao, one of the greatest works of old Spain in South America,—sufficiently large, formerly, to hold perhaps fifteen thousand troops. It has in it the strong prison of the town, and had formerly a church, fountain, and immense large guns. Here Rodil held out the last of any Spanish force in South America, he having destroyed Belle Vista from the fort, which was quite a town in old Spain's days. Fine store-houses are now put up, and the church turned into the head office of the customs.

"CALLAO.—This town has mostly grown up within twenty-five years, guano having given it its start; for previous to this time it was small, and the commerce was small, but now some five to six hundred ships come there for guano. They come first to Callao, then go to the Chinchas, and return to Callao to clear for their port of destination. The whole town depends upon the shipping, Government officials, etc. for its support. The most of the business done here with ships is in the hands of foreigners, saving laborers, which are mostly cholans. The town now has, some say fifteen, and others twenty thousand souls. It is growing, and daily improving in appearance. It has grown much since my stay here. The main street is along the sea-shore, where are most of the shops, etc.

"The site of the town is low and unhealthy, some part of it lower than the sea, which is kept out by a natural levee

of paving or ballast stones, thrown up by the wash of the sea. The surf is at times somewhat strong, and *sometimes* it impedes landing and shipping off; but this is rare. The streets are paved and flagged. There are two churches (one now building.) Custom-house business is done by a class of men called port-agents, who, or part of them, reside in Lima, going up and down morning and night, which costs them one dollar per day. The town is soon to have gas introduced into it. The people are now building a railway to Chorillius, the watering-place of Lima, some six or seven miles from Lima. There is an English line of steamers stopping here twice a month, going and returning from Panama to Valparaiso, Callao being the seat of their administration.

"At Belle Vista the Government have their *iron foundry*. The machinery of this is from the States, and it was at first worked mostly by Yankee workmen. Here also is the only Protestant burial-ground in Peru (English.) Here all foreigners have admittance, paying for the same. Ships find all the supplies they want in Callao. Repairing of them is impeded for want of docks, though they heave them down, but carpenters, grave-diggers, etc. earn three and a half to four dollars per day. The railway for Lima runs to the mole, having a branch into the custom-house. This brings up but part of the freight of Lima. The rest comes in carts, or on mules or donkeys. Nearly all the fire-wood used in Lima is brought from Chili, Equador, etc. and brought upon the backs of donkeys. There are some half a million of dollars paid per annum for this freight from Callao to Lima, sometimes amounting to as much as the freight on the same goods from Europe, and the damage is often far more. The carts are rude things, built in the country, and usually drawn by three mules abreast, going down in the morning and returning in the evening to Lima, over a road that has never had any repairs since Spanish days, and a most wretched one it

is, of some six or seven miles, being direct, while the railway goes circling round more. This road has a rise of four hundred and eighty feet to Lima, so that to hold back is the chief use of the engine in going down. Between Lima and Callao nearly half the grounds are uncultivated for want of industry, water, capital, etc. It is not safe to live outside the walls of Lima, robbers being so plenty, who often attack travelers going on horseback to Lima and Chorillius. This last place is a wretched town, where people may own a cheap rancho or small house, or hire one for the bathing season. The air and bathing are good. In the season there may be five or six thousand souls there, of which half or nearly all are Cholas or Indians. There are no other towns near Lima. For want of roads, the rides or drives about Lima are wretched and possess but little interest. There are pipes leading out of the Rimac, some way above Callao, to the mole, supplying ships with good water at two dollars and a half per ton.

"SHIPPING.—Peru owns but few ships, most of their tonnage being only coasting craft, and many of these vessels are owned and run by Italians. They have several vessels in use for taking guano from the islands, which they get free to the ports along coast. These peaceful waters being so free of storms, old vessels find purchasers, and they last long. They have no merchant steamers, nor is there much use for them, they having no navigable rivers along coast, which *coast* is one of the most barren, unprepossessing imaginable; like the coast of Spain, rocks, hills, sand, showing hardly a green thing anywhere. The surf is very bad along the coast, making most of the small ports very disagreeable to land or discharge in.

"Payta is a good port with most winds. Of all places, the *Chincha Islands* are the most singular. Here you at times see one hundred or one hundred and fifty ships, anchored, moored, pointing all ways, some close into the rocks, and others some way out. It struck me more like ships

laying in a dock, and yet rarely any damage happens, for blows are few. Surf, however, sometimes impedes work. The islands are only small ledges of rocks, having no vegetation and no inhabitants, saving those occupied in work in and upon guano, all others being prohibited. Captains of vessels there have fine times among themselves in visiting each other. Their wives are a great acquisition to such pastimes. Loading the guano makes much dust; but if the ship gets so that the wind blows it away, no trial comes out of it, otherwise it penetrates into everything. Large ships, by taking in at their side ports, avoid all this and much work also. Fresh water is found at one of these islands. Fresh grub comes over from Pisco, which is an awful surf port, and small place.

"ISLAY is the seaport of Arequipa. It is a small miserable hole, but in the bathing season has visitors from the interior. It is upon a high stone bluff, and formerly people and goods were hoisted up by ropes from their or to their boats. Now they have an iron mole, with a steep road leading up to the town, which has fresh water brought to it in pipes. I stopped here in a miserable Tambo.

"Since commencing this, I have some information that leads me to suppose that Castillia will gain his election; and further, that he cares little about which way the church may go—in fact, that he means that she shall be shorn of some of her power. The priests seem to have of late lost much of their influence by opposing the new constitution, getting up the revolution, etc. This is encouraging for progress in Peru, and should Castillia come in, we may hope for something more liberal in the way of religious freedom—a thing unknown in Peru up to this day.

"Should there be freedom of worship, or toleration in Peru, one of the first things the good people of the United States should do, is to build a church in Lima, with a preacher in Spanish, German, and English."

FRANCE.—REV. EDWARD VERRUE.

The following extracts from a report of the Rev. EDWARD VERRUE, of Poitou, in the department of Vienne, in France, are, to the friends of evangelization in that empire, of the most encouraging kind. Like reports which we are receiving from a number of other places in that land, they constitute a convincing proof that the Lord is making a way for his truth there, and which, we cannot doubt, must be ultimately for some great and glorious purpose.; and they constitute a very strong appeal to the evangelical churches and wealthy individuals of America, to sustain the evangelical laborers who are already at work in that field, and also to seek greatly to increase their numbers. We rejoice that, through the friends of the cause in the Church of the Pilgrims, in the city of Brooklyn, in this State, the Board have been enabled to extend aid to that needy yet very promising portion of the moral vineyard of our Redeemer, which Mr. Verrue has occupied so well during the last ten years. Our space does not allow us to give our readers his entire communication, but the extracts which we submit will give a brief view of the station, and what the Lord has enabled his servant to accomplish.

Mr. Verrue says :

"Rev. E. R. FAIRCHILD, D. D.

"DEAR SIR :—I feel it to be a very delicate matter to speak of myself and my doings, and therefore hope you will delegate the Rev. Mr. Seeley, and others of your friends visiting France, to come and see us, and judge as to those features of our work here which will most interest the Christian people of America, and lead them to pray for us.

"My parish, St. Sauvant, is situated at one end of the old province of Poitou, in which are 50,000 Protestants—the descendants of the old Huguenots.

"When I came here, ten years ago, the Gospel was not known in this parish, and I may say it was scarcely known in all Poitou. . . . Ignorance in all its forms and hearings prevailed everywhere. Not one-fourth of the boys attended school, and hardly half a dozen girls. Among the women not one in ten could read, and so deeply rooted were the prejudices in favor of this degradation, that some of the richest of our peasants told me they thought it dangerous for their girls to know how to write!

"This state of things was less their fault than the consequence of their position. After the revocation of the edict of Nantes, where persecution turned the *best* out of the land, and prevailed upon the remnant to make an outward profession of perversion to Romanism, they were left with very few Bibles, which were concealed, and with only two or three ministers, who, counting their lives for nothing, went from house to house. But they had long since rested from their labors, and for more than one hundred and fifty years the parish was entirely without schoolmasters. Twenty years ago, a number of ministers were granted to the old churches in the department, which had remained Protestant, notwithstanding the efforts of the captain of dragoons. But the ministers thus appointed found the work too heavy and withdrew, or, fond of their ease, and finding the people satisfied with little religion, they gave them still less, and so things grew worse and worse.

. "My efforts were mainly devoted, at first, among the children and youth. With my wife only for an assistant, I commenced a Sunday-school, and after two years of perseverance we saw the first fruits. Some young men had become serious, and were evidently 'born again.' They were enlisted as teachers. At the end of another year a young girl was removed from this

life, and gave the plainest evidence in her last moments that she was in peace and enjoyed the full assurance of eternal happiness. This event was overruled for the conversion of several of her companions, and so we gained both male and female teachers.

"A desire for instruction was now kindled among the children, and the best of our young men and young girls felt how deficient they were in the primary elements of education.

"The first and most pressing demand was then for schools; and as my parish is extensive and scattered over the country, I was obliged to divide my sphere of labor into six sections. In each of these I endeavored to establish schools for boys, for girls, and for infants, as much as possible, according to my feeble faith, and a great deal above my means, and above the amounts contributed by those around me.

"Several promises however were made, and I felt encouraged to build and appropriate barns and even huts, as we could find them convenient for our purposes. We thus established four schools for boys, two for girls, and three for infants. In every one of these six sections, except the central place, St. Sauvant itself, one of our buildings became on the Sabbath a Bethel, where public worship was regularly conducted and a Sunday-school organized. The changes thus wrought were very great. Before I came here there was public worship only once in a fortnight, attended by only thirty or forty persons. At present we have a *thousand* worshippers assembled every Sunday, and *five hundred* children in our Sunday-schools, with a band of at least *forty* teachers.

"It was necessary to educate and prepare teachers for these schools, and for this purpose I felt obliged to open two normal schools, one for male and the other for female teachers. These schools have now been in existence for five years, and have proved very efficient instrumentalities for the advancement of the work. But these different and extensive opera-

tions have involved large expenses, and *for them all I alone have had to be responsible.* The Society of Geneva came to my help, and agreed to support three masters of the normal schools, and the male and female teachers of the other schools. This is a great relief, but it still leaves the balance of expenses incurred in the past, and those necessary for the buildings, on my shoulders. You will not wonder, therefore, that I have expended in the work here about *twenty thousand dollars*, and that my hands are still tied, and the cause impeded by a debt of two thousand dollars.

"If I had been able to devote some time to making collections this winter, as I have formerly done, and as I expected to do, all incumbrances would have been easily cleared away. But a blessed dispensation of God's grace, which commenced about the middle of last summer, has rendered it my duty to remain in my parish and to lay my pecuniary burdens on him, waiting for his good pleasure in this as in every other respect. This leads me to speak of our present situation.

"Last summer the desire for a revival was enkindled in the hearts of our pious assistants, and prayers were offered night and day. We felt assured that the God of America was our God, and that he is the same in all places as he is at all times. We therefore waited earnestly for the heavenly breeze.

"At the end of June a dreadful epidemic broke out at Nillé, one of our stations, the very one where I had expended most of the money, and also where the schools had exercised the deepest influence on the hearts of the children. This stroke of the rod was a blessed visitation. Out of two hundred inhabitants of this village, twenty-two died, but the greatest number was taken from the children, and from those who were prepared for their celestial home. They suffered with patience, and took delight in singing their Sunday-school hymns and in prayer, testifying that they felt happy to go and be with Jesus. . . .

"One of our evangelists, a young man of twenty-four years, fell a victim to the disease, and more to his zeal and devotion. Night and day he was at the bedside of the ill and the dying, singing and praying with the departing children, reading the Scriptures, and offering the consolation of a peaceful heart to the parents and the bereaved. When the disease attacked him he felt that his end was near, and he wished to have around him all his friends, to tell them once more before he left, 'not to wait for the morrow.' As he had walked most consistently when in health, his dying appeal went to the hearts and consciences of many.

"Evidently now was the time for us to prophesy unto the wind to breathe upon these spiritually slain, and I instituted a prayer-meeting at one o'clock P. M. every Tuesday, conducted on your American plan. We have had hitherto from fifty to sixty present. In the whole of the parish twenty of our best Sunday-school teachers go every evening from house to house to read the Scriptures, and so to endeavor to make religion penetrate the family life. On Friday evenings we assemble to confer together on what we have done in the week, and to pray for support on behalf of those who seem revived and prepared. On Saturday (the market-day) we have another mid-day prayer-meeting, which is also better attended than I expected, though not so well as I could have wished. . . .

. . . . "I have expended twenty thousand dollars, and there still remain to be established one school for boys, two schools for girls, and one infant school, before the wants of the children will be met. So more sacrifices are required, it is true, but the number of the children already at school, the growing desire for education, and the growing appreciation of it, in a short time will make nearly all our institutions self-supporting. Besides, I am more and more convinced that an evangelization truly conducted in the spirit of Christ, must teach the people to.

give not only from their superfluities, but also from their need.

"This year our contributions for missions are about one hundred dollars. Three persons among our peasants—and they are French peasants—subscribed two hundred and fifty dollars, and many other collections have been made for other Societies, when ten years ago not ten dollars were given, even for the poor. . .

"Allow me to conclude by commending our work, and the interests of true religion in France, to the prayers of our beloved Christian brethren of your privileged country."

SWITZERLAND.

EVANGELICAL SOCIETY OF GENEVA.

The Evangelical Society of Geneva, in Switzerland, continues its labors, and is encouraged by considerable success, notwithstanding the opposition its missionaries encounter from the Papists and Government officials. We give the following official communication, which is entirely reliable, though, from prudential considerations, names are withheld. We do not wish our Magazine to be a directory to those who are lying in wait to destroy, or are anxiously inquiring the way to the chambers of the converts to drag them to prison. The writer, who was formerly a Roman Catholic priest, says :

"Our meetings are, thank God, becoming larger and larger, and are followed by more blessed results. All the seats are filled, and we can perceive that evident hungering and thirsting after the Gospel which is the work of the Holy Spirit. The unexpected death of a man who had lately been converted at our chapel, has been a warning to our people to be ready.

"Some months ago our friend had received a Bible from our depot: the Lord awakened his conscience by means of his word, and I have often seen him leave

his work to converse on religious subjects. After having learned to know his sin and his state of condemnation before God, it was with the most lively joy that he took hold by faith of the free pardon and salvation which are given to us in Christ Jesus. He thenceforth availed himself eagerly of every means of grace within his reach, and these contributed, through the power of the Holy Spirit, to the full enlightenment of his mind. He soon after his conversion undertook a journey to the Hautes-Alpes, to carry the glad tidings of salvation to his family. He then reduced the priests to silence by the judicious quotations he made from Scripture. After a sojourn of some months in his native village, he returned to us, bringing one of his brothers, to afford him an opportunity of instruction in the Word of God; and having left his own Bible with his family, his first care was to replace it.

"We were very happy to have in our congregation a man who, though he had only been converted a short time, showed already such missionary activity, and acted as a true stimulant to others.

"But the fruit was ripe for heaven, and the Lord saw fit to gather it. The death of our friend was a melancholy one as regards the flesh, but it was precious in the eyes of the Lord. He was working near St. Louis: there was a land slip near the works, and he was buried alive in the ruins. Yesterday I gave an account of this sorrowful event at our meeting, and I urged that we ought not to put off coming to Christ, because we know not at what hour the Son of Man cometh. There was quite a sensation among the audience; and if our brother's life was edifying, his death has been an appeal to many, which we hope will not be in vain.

"We have lately admitted to the sacrament a young man (black) from Nubia, who has been brought to the knowledge of the Gospel in rather a remarkable manner. While quite young he was carried off from his native land by some Arabs and taken to Egypt, where he was

sold as a slave and remained several years in captivity. A merchant from Marseilles having made a journey to that country, saw the young negro, purchased him, and brought him to Marseilles, where he had intercourse with some Christians. He was brought to a knowledge of the Gospel by means of reading and conversation with these friends. He is only 17 or 18 years of age, but he gives proof of very decided piety. He is much attached to his master and is very obedient. He avails himself of all the means of grace within his reach. It was a joy to us to receive this young man at the Lord's supper, and to think of the great compassion of the Lord, who in his sovereign power and wisdom draws souls to himself from far and from near.

"We have now *fifteen communicants* every Sunday. This is very cheering to us. We continue our meetings for religious instruction every Friday, giving a plain but clear explanation of the doctrine contained in the chapter read, and allowing full liberty to those who wish to ask further explanations. We also study, every Saturday, the chapter which is to be taught next day at the Sunday-school. On Sundays I take a class, to whom I give a lesson in the Old Testament. This is a difficult task, for the young people of this country are frivolous and volatile in the extreme; but this is an additional reason to look after them, for the Lord is all-powerful to make the good seed grow in their young hearts.

"There is a branch of the work at which our young people work heartily: I mean the dissemination of the Holy Scriptures. If they hear of any one among their fellow-workmen, their acquaintances, or their relations, who is inquiring, they come to the depot for a Bible and hasten to carry it to him. In this way a considerable number of Bibles and Testaments have been circulated, besides those sold by the colporteurs. This gives us great joy; for not only is the work of colportage doubled, but we feel that should the authorizations to the col-

porteurs be withdrawn, (and it becomes increasingly difficult to procure them,) the dissemination of the Scriptures will not be entirely stopped; for even in the most troublous times a person cannot be hindered from carrying a Bible to his friend, and if this is done repeatedly the Word of God will spread itself rapidly. If man has been unable to stop the propagation of the Gospel, even when it was attended with the penalty of death, we need not fear that its course will be impeded by man; for where the empire of conscience begins, there the power of man ceases to be felt.

"May God increase the zeal, the love, the courage, and the Christian activity of all around us, and the work of God will then be rapidly developed."

Another missionary thus writes:

"I have some details to give you of my journey in the Battes-Alpes, which I have happily gone through, with God's blessing. My presence at St. M—— at first produced some agitation. The mayor of the commune is still greatly opposed to the Gospel, but the Lord took care of us. I have been able freely to visit our friends, who still number fourteen. They were all rejoiced to see me, and they are sincerely thankful to God and to the Evangelical Society, who has allowed that they should be visited. In every house I have read the Bible, and entreated all our friends to persevere in being faithful to the end. I have inquired into their state and their respective positions, in order to give them advice according to their particular circumstances; and I have been much rejoiced to hear that, notwithstanding the reproach they have to undergo, they wish to serve the Lord according to his commandments, whatever it may cost them.

"The E—— family is greatly blessed. The mother seems to be quite in the good way: she is full of zeal and love. She received me on my arrival there, and I have been happy to see, in our private intercourse, how much the Lord has en-

lightened and blessed her by his Holy Spirit, even in the absence of evangelical laborers. That dear sister is almost the chief support of our work, by her firmness, her courage, and the good words of encouragement she addresses to those who have been near failing. Her son, U—— E——, is a child of God: he has accompanied me everywhere, undergoing the reproach of his fellow-countrymen. But unhappily, from ignorance, want of advice, and on account of his solitude, he has married a Catholic woman, who exercises a bad influence over him. However once opposed to the Gospel, she received me well, and listened to what I said without appearing vexed. I earnestly wish that the Lord would remove her prejudices.

"The C—— M—— family has given remarkable proofs of Christian firmness. As he is a zealous Christian, he has been much attacked. They have endeavored to make him enter again into the Romish church. They have tried by inconceivable means to frighten him. One day, the Commissaire de Police having come to St. M—— with a brigadier de gendarmerie to seize a thief, the mayor took advantage of these circumstances to summon this dear friend to the mairie, the whole population following him with the belief that he was led to prison. This dear friend answered with courage and firmness. He confessed his faith with meekness and simplicity. His faithfulness stopped his adversaries and silenced them. I have been joyful to be able to show my sympathy to these dear confessors of the faith, and to give them the assurance that as long as they persevere they could lean upon the Lord, who has given so many promises, and told his children to fear nothing when they should be brought before the authorities to answer for their faith, but that they should honor the Gospel by a holy life.

"I have seen the widow M——, who is a respectable woman: she has been truly refreshed by the good word of God. I have visited another family in M——,

two old men; one of them is almost blind, and the woman is in delicate health. There our dear friends meet every Sunday to read a chapter and pray together. I have exhorted them to 'search the Scriptures' in their loneliness, to remain very near to the Lord, to seek strength in the Lord Jesus to overcome all their trials. St. John says that faith makes us win the victory over the world. They looked very happy, and it seems to me they have grown in knowledge since I saw them.

"The family E—— has shown also a great joy, and I hope they will not be among the backsliding. That which interested me the most, was the visit of a young person sixteen years old, who was the first to come when she knew of my arrival, without minding the scorn; for in these little villages a stranger's arrival puts all in motion. I asked of her some information respecting her sister. 'Ah! my sister,' she replied, 'she has gone back to the world; she has returned to the Romish church; she has forsaken the Gospel, and refuses to see you.'

"And you, will you too leave the Lord?"

"O no; I hope the Lord will never allow such a thing to take place. I wish to live and die in the faith, in the Lord Jesus Christ, and his good word."

"My conversation with this young person deeply moved me: I learned that she walks faithfully, and is converted.

"You will come and see my father? he is indifferent, but you will do him good."

"After having seen all these dear friends during the day, I asked them to come in the evening, wishing to have a meeting from six o'clock till eight. Many persons told me, 'You will not be able to hold the meeting. The mayor will call the gendarmes, according to his custom.' I answered, 'Let us fear nothing; God is faithful to keep us.' We did meet at six o'clock—eleven persons together. Three persons could not come—two on account of the storm, the third was prevented:

she is a dear sister, converted, but unhappily her husband is a violent man, who shut her up so that she could not join us. Our meeting was much blessed. We read and prayed together without being at all disturbed. We spent those two hours in perfect Christian joy, and our friends seemed strengthened and rejoiced by this refreshment that the Lord had given them.

"There remain only fourteen persons in this station. It is little, indeed, but worthy of our interest, if we consider their faith, their firmness, and their perseverance for the twelve years during which they have been called to so many trials. Notwithstanding the small number, we may say there is a powerful manifestation of the Holy Spirit; and though the Pope (I have been told) had once sent a deputation to the *Sub Prefect* of M—, to congratulate him for having extirpated heresy from St. M—, the congratulation does not seem to be much deserved; for, God be praised, *heresy* has still deep roots, and the efforts that are attempted from time to time to gain over our friends, proves that the light of the Gospel has not been extinguished there.

"On my way home I could not help stopping in the valley of V—, at the foot of the L—, to visit our old friends. These friends are the result of the evangelization of the old *American Swiss*

Committee. When, in 1849, that Committee sent me into the V—, I used to go sometimes and preach the Gospel in that place. The Lord blessed us there—souls were converted. They continued to meet together for their edification, and since that testimony has remained in that country amidst universal incredulity. These friends (I had not seen them for two years) welcomed me in the most brotherly way. I have visited every family, and everywhere I was cheered with the Christian conversations and the readings of the Bible. At the M— I visited the schools and prayed with the children for their spiritual welfare. Then I announced an evening meeting at C—, which is a central place. The friends of those different places all came, and we had an excellent meeting. I then went to D—, where a pious clergyman lives, and as it is only five leagues (15 miles) from St. M—, I have recommended that commune to his care. He promised to go there in January. I have also visited the schools of that place, to address some words of exhortation to the pupils, and to pray for them. May the Lord be blessed for his faithfulness! I can say I have been very happy during this journey. The hope that, through the grace of God, it will contribute to strengthen our friends in the faith, has filled my heart with sweet joy."

HOME FIELD.

THE RIGHT SPIRIT—THE HELP WE NEED.

The Rev. Mr. —, the writer of the following letter, who for obvious reasons must be nameless,—though mainly because he did not write us with a view to publication,—is a pastor in one of the eastern States. His views of the moral condition of the Roman Catholic population around him, formed by actual obser-

vation, would be forced upon almost every pastor of the land in reference to the Papal population, in their respective localities, if they should imitate his example and personally visit their abodes for religious purposes. Few of that class of our citizens have copies of the Holy Scriptures, and consequently of the simplest things in the Gospel's plan of salvation they are wonderfully igno-

rant. Though wedded strongly to the delusive system they have embraced in regard to religion, and rendered exceedingly sensitive to any supposed assaults upon their faith, they are, notwithstanding, accessible, and by kindness can be led to hear the truth. And, in the aggregate, what a multitude are there in our land! They crowd our cities and villages, and now are spreading over our hills and vallies in troops—nearly four millions are settled among us.

We are extremely glad, therefore, to witness such a spirit, and to record and hold up to view such an example as the writer has here set. It is right. It is worthy of imitation. It is just what is needed. And we cannot doubt that, if spared to carry forward his good work of evangelization in the field chosen, he will eventually see many turned to the Lord through his efforts. In the hope of encouraging some who have a similar population about them, we venture to publish this letter. And we trust that its respected author will, for so good an end, excuse us for so doing.

We will add, for the information of our readers, that we sent off our publications to the writer at an early day; and we shall be happy to be called on in like manner by many others. We will send them, with great pleasure, the books and tracts needed.

‘E. VERNON, Esq. New-York.

“DEAR SIR:—As beggars are accustomed to make their wants known immediately, I will do the same. I have great need of tracts and books for gratuitous distribution among the Romish population with which I am surrounded, and I have thought that *perhaps* I might get some of the AMERICAN AND FOREIGN CHRISTIAN

UNION. My residence is in one of the manufacturing villages in the town of W——, and is connected with six others, containing in all some 5,000 or 6,000 inhabitants, *two-thirds* of whom are Irish Roman Catholics.

“I commenced my labors in this place as the pastor of the church at —— (one of the above-named villages) a little more than a year ago. In order to find out the spiritual wants of this people, I began a course of visiting about three weeks since, calling at *every tenement*, and inquiring particularly into their spiritual state, also distributing *tracts, American Messengers, and Child's Papers*, and was kindly received by all, with *four or five* exceptions, in *two hundred and eight families*. Two Americans, one an ‘Adventist’ and the other an infidel, refused tracts, and also *three* Roman Catholics. I found them generally very accessible, and willing to hear conversation about Christ and the world to come; and only about a half dozen who were disposed to disputation, which was always avoided on my part. Many promises were made that the tracts and papers left should be read, as there were but few families who had none that could not read, and I was invited to come again.

“In nearly all these two hundred and eight families religious conversation was had with those at home; and when I told them of the great salvation, they would listen with pleasure, and sometimes respond with ‘That is good,’ or ‘That is true,’ etc. The most of these poor creatures have but *little scriptural knowledge*, and but *FEW* were found who had a Bible. Those few were some of the more intelligent, who had obtained the Roman Catholic Bible with notes, etc.

“I could not but feel the need of some tracts *more particularly adapted* to their wants; and, casting about to see what could be done, being a constant and deeply interested reader of the AMERICAN AND FOREIGN CHRISTIAN UNION, it occurred to me that perhaps your Society might afford me some help by a grant of tracts,

though I am ignorant of your custom respecting this matter.

"There ought to be a man from your Society stationed in this neighborhood, which appears to me to be a promising field. Though there are two Baptist and two Methodist churches in these villages, the souls of the great mass of the population, the Roman Catholic, are entirely uncared for, except that kind of care, which 'the mother of abominations' takes of her children. As the providence of God has cast my lot for the present among those perishing thousands, my soul has been deeply stirred at the sight of their misery. *Cannot something be done? What can be done? Must all these souls perish?* God only knows. But their prospect looks dark and gloomy indeed. I have long felt inclined to ask, 'Lord, what wilt thou have me to do' for these souls for whom Christ died? God has blessed my feeble labors among the American and English part of the population, and the number of our little church has been more than doubled the past year. We are expecting an addition of six next Sabbath. Our meeting-house occupies a central position, and it is hoped this little branch of Zion may make its influence felt. There is a vast multitude of Roman Catholics in this State, and I hope your Society will not overlook it in its operations.

"And now, dear sir, if your Society has no man to send and occupy this field, can they give a soldier *suitable weapons* for the war who is already on the ground and panting for the conflict? Here are many children to be gathered into the *Sabbath-school* and the *house of God*, the hope of this class and of all classes, and the future sovereigns of the nation.

"I would most gladly send money for some of the 'UNION'S' publications; but my salary is barely sufficient to keep soul and body together; nor have I laid up a dollar for the future wants of myself and family for the last three years. Knowing the pressure on your treasury, I hardly dared to write you, but what shall I do? Stand

here and see these souls perish? No. I will call, sir, on your Society for help; and they must tell the churches with a louder and still louder voice, what a pressure is upon you, till their covetousness shall be *pressed out of them*, and they shall live to Christ, and not to themselves.

"O, sir, in what a day we live! Behold the wide world flung wide open to receive the Gospel, and uncounted millions perishing at our very door, and no man cares for their souls. But let us hope in God that the churches will yet have the spirit of benevolence poured upon them.

"If your Society can afford to grant me some publications suitable to distribute among the people here, I will, in the Lord's help, see that the work is done in a judicious manner. If you send a bundle, please direct to ———, *by express*, if you have no other way. Wishing you good success in your noble work, I am, dear sir, Yours, ———"

IRISH MISSION IN NEW-YORK CITY.

Records of the journal—synopsis of the month's labor—domiciliary visits—Sabbath and week-day mission schools—false charity in relation to Romanism—Protestants deceived by external appearances as to the system—notice of some of its features and effects—power of the priests over the people—the Bible withheld—reliance placed on priestly absolution—prayers to "Mary," penances, pilgrimages, etc.—the Sabbath desecrated—more packs of cards than Bibles—household gods set up and worshiped—hatred of Protestants—some cases of encouragement.

Mr. ———, recently appointed to open a new mission in New-York, labors among the Irish Romanists on the western side of the city. In his journal connected with his report, we find many entries which show the nature of the missionary work, its delicate and difficult character, and the need there is of its being performed. Opposite the names

of Roman Catholic families called on, we find such records as these, viz :

"Called on —, who has a large family, and is much afflicted; had considerable conversation on submission to the will of God, and gave a religious tract; was asked to call again. Called on —; very bigoted. Called on —; very well received, and left a tract. Called on —; found a copy of Douay Bible; engaged in religious conversation, and left a tract on the Bible. Called on —; well received. Called on —; very bigoted. Called on —; very bigoted. Called on —, who is a Protestant, and his wife a Romanist, and has her children baptized by the Roman priest; conversed, and left two tracts."

"Well received," "bigoted," and "refused admittance," are frequently recorded, while several entries show that children of these families can be and are induced to attend evangelical Sabbath-schools and places of religious instruction.

The superstition of the people and the willingness of the priesthood to deceive them, appears in this record, viz :

"Called at —, in — street; the wife, bigoted and violent, was re-baptized by the priest, to be cured of fits."

But did the priest, by his desecration of the ordinance of baptism, cure the woman? The record in the journal says :

"Cure ineffectual; fits now worse than at first."

But the Missionary adds :

"I have visited during the month over *two hundred families*; and distributed 600 pages of tracts. I have attended the mission Sunday-school two Sabbaths, and visited the mission week-day school one day each week, and examined the pupils at considerable length. These schools are in a flourishing condition."

He then adds :

"A spurious liberality has too often characterized the opinions which many professed Christians entertain concerning the doctrine and worship of those who profess the Romish faith. It has been supposed that because such are under the control of their appointed clergy, occasionally attend church, and profess what they term the Christian religion, that their spiritual condition is not so dangerous and desperate as those who are better acquainted with the system know it to be; but upon closer examination they will undoubtedly find that which may be justly compared to the 'whited sepulchre,' while inwardly there is a corruptive mass, associated with and tending to spiritual death.

"True, they are under the control of their clergy; but who (unless a dupe of Rome) could vouch for the honesty of the man who withholds from his fellow-man with an immortal spirit, the blessed Gospel of the Son of God, and sanctions in its stead such miserable and delusive apologies as the 'Key of Heaven,' etc. etc. which, instead of exalting Jesus as 'the only mediator between God and man,' teaches him to address Mary as 'the mother of God,' and to pray to her 'to vouchsafe to negotiate for and with us, the work of our salvation by her powerful intercession?'

"And who but the veriest bigot would affirm that that man could justly lay the least claim to sincerity, who would allow the sinner to rest under the soul-destroying idea, that let his life be what it may, blackened by crimes of the deepest dye, all will be well at last with him, provided he receives the 'benefit of the clergy' before the hour of death?

"Is it not a notorious fact, that some time since, when three individuals were sentenced, in this city, to suffer the extreme penalty of the law for imbruing their hands in the blood of their fellow-men, after having received the last rites of the Romish church from the

priests, one of them went to the gallows pirouetting on his heel, manifesting the utmost levity under the most solemn circumstances, and blasphemously asserting that he was going to suffer martyrdom, as the Savior did before him!

"If priests of the church of Rome have not the power of transforming a sinner's soul at the last hour, let them act the part of honest men, when ministering among their people, and say so; for is it not an appalling fact that countless thousands who believe they have the power, rush on to meet their future doom with no other preparation than the good offices of their clergy! Alas, it is true, too true!

"It is also true that many attend their church, some regularly, others occasionally, while vast numbers are content with kneeling on the cold steps outside, and with a few genuflections, a few crossings, a few unmeaning and utterly unscriptural prayers directed to the 'Virgin' or some imaginary saint, they manufacture a salve for a troubled conscience, and return under the false impression that they have done their duty!

"And besides all this, it is a lamentable fact that they are not taught to observe the entire Sabbath holy unto the Lord. Notwithstanding that the voice of God is heard in his word distinctly proclaiming, 'Remember the Sabbath-day to keep it holy,' the votaries of Rome, after they have attended the ceremony of the mass, use the remainder of the day as one to be spent in whatever is most agreeable to the impulses of unrenewed nature.

"In visiting from house to house, I find more packs of cards than copies of the Divine Word, which alone can make 'wise unto salvation;' and it is a fact, too, susceptible of proof, that a great portion of the Lord's day is spent, especially by the poorer classes, in drinking and gambling.

"True, they claim to be and are called by the name Christian; but how is Christ dishonored by their vain rites and ceremonies, their prayers, penances, pilgrimages, indulgences, works of supererogation, intercessors innumerable, and in

fact anything and everything but 'Christ and him crucified,' as the *only* foundation of the sinner's hope!

"In — street, in one house, two separate families have each their household gods, or patron protectors. They have an altar erected under a canopy, in the centre of which stands an image of the Virgin, before which, when candles are lighted, these deluded people pay their solemn adorations!

"These are not solitary cases, for many instances could be pointed out in which in this enlightened age, in this the land of religious liberty, many thousands are bowing down to images, the workmanship of man, 'whose breath is in his nostrils.'

"Add to this the early superstitious teaching which the young receive to hate the very name of Protestant, as equivalent to a heretic, who is beyond the pale of salvation.

"On asking a child, could she repeat the Lord's prayer, with anxious inquiry she asked, 'Sir, would that make me a heretic?' Think of this, ye who would see American youth grow up to maturity imbued with the principles of the religion of Christ, which lays the foundation for all that is noble in man—think that Roman Catholic children are taught—by whom it matters not—that to repeat the Lord's prayer, laid down for our rule from the lips of our blessed Savior, would subject them to the condition of a heretic, and consequently, as they understand it, to final destruction!

"In — street, a parent being admonished concerning the early bringing up of her children in the fear of the Lord, replied, 'she would as soon see her children grow up to become blackguards, as to have them go to a Protestant school, for they might as well go to hell one way as the other.'

"What Christian, upon a sober consideration of these facts, would ask himself the question: 'Am I my brother's keeper?' Such an infidel question should be wholly discarded by every friend of Christianity; for the observant in every land

can now behold in innumerable instances the summer fruits of righteousness ripening to perfection in many places where the scattered seed of God's word have been sown, but seemed for a time to give little evidence of vitality. Man is his brother's keeper in a very important sense, and great is his responsibility if he neglect his sacred trust.

"Many, in my daily visiting, are willing to attend to instruction, and bid me God speed in my errand of mercy.

"A man in — street, with a wife and large family dependent on him for support, who has been deeply afflicted, acknowledged the great goodness of God in the time of his trials, and with evident emotion brought forth a Bible, the gift of an unknown person, and stated with joy the comfort he received from it.

"Another case will here suffice. A poor widow with four small children, in — street, seemed truly grateful for what God had done for her and her fatherless ones, and brought forth a Bible, from which I read to her the comforting promises that God will be a husband to the widow, a father to the fatherless.

"From what I have witnessed, I am of decided opinion that no one stands on higher vantage-ground, in proclaiming to the Romanist the unsearchable riches of Christ, than a faithful agent of the AMERICAN AND FOREIGN CHRISTIAN UNION. When asked to what church he belongs, he can truly say, the church of Christ—not trammelled by any peculiarity which may be offensive to some. He stands upon the broad evangelical basis of our common Christianity, 'love to God begetting love to man.'

"In the name of his Master, he can offer to the Romanist that sacred word which is 'able to pull down the strongholds of sin and Satan, and which, when received, removes *superstition, idolatry, and will-worship*' from those who were slaves to mental and moral depravity, and makes them freemen.

"Come speedily, Lord, and revive thy work in the midst of the churches; plead thine own cause, let the nations of the world call thee blessed, yea, blessed be thy glorious name to all eternity, and let the whole earth be filled with thy glory!"

MISCELLANEOUS.

LIGHT ADVANCING—THE SECULAR PRESS COMING RIGHT.

We have often, of late, spoken of the progress of Romanism in our own and in other Protestant lands, and of its aggressions when favored by the acquisition of new power. We have frequently lifted the veil beneath which those in its interests seek to conceal themselves, and the complicated and powerful machinery by which the designs of the Vatican are sought to be secured. We have shown that the agents employed are ceaseless in their efforts at propagandism, and the agreement of the system with

the depravity of human nature, in the absence of well-adjusted measures to expose and resist it, render its progress easy and its aggressions sure.

Many, however, have but feeble and very imperfect conceptions of the power of those agencies by which Rome is working her way in our now happy land, but which, if it be possible, she intends to embroil and divide, and ultimately to rule, to all practical purposes, if not in acknowledged form, through corrupt politicians and heartless tools of her own making. On the subject of these

agencies, the *Louisville Journal*, a secular print, when discoursing on the Mortara case, not long since, put forth the following declarations, which, for their justness, are worthy to be read and remembered. We record them as an indication of a tendency on the part of the secular press to study the subject of Romanism, and to express the hope that the people will demand that it be more fully discussed and set before them through those channels, than it has been in time past. If Romanism were understood, we are persuaded it would find but little favor in our Republic. Having said of Rome that—

“With ever burning lust for dominion, and with undying enmity to truth, to God, and to the human race, she reaches forward for new conquests over reason, humanity, and right,”

The *Journal* adds :

“The varied agencies by which this tremendous organization works its will are admirably adapted to their purpose.

“1. The stultification of the human mind by the imposition of gross and impossible articles of belief.

“2. The degradation of reason and of religion alike, by the substitution of base and childish superstitions for Divine truth, and for the reasonable service of God.

“3. The invention of a Purgatory as the sole punishment to be feared by the faithful, and the assertion that the measure and duration of that punishment are under the exclusive control of the priesthood.

“4. The intrusion into every part of the social body of Christendom of the agents of this association, a corps of Janissaries, isolated from all human sympathy and communion by an enforced celibacy, and bound firmly together and to the central throne, by this separation from the rest of their kind, and by solemn oaths and fearful penalties, and the pressure of the strongest

passions of the human soul yet left to them.

“5. The confessional, which gives to this army of Janissaries the key of the human heart, and enables each member of the corps to enter into the very inmost soul of his victim, and exercise unbounded control there over his thoughts, passions, and purposes.

“6. The consummate art with which the subject of this malign dominion is soothed, indulged, flattered, and propitiated by the accommodation of religion to his own peculiar temper, fancy, and disposition. This supple and wily power has learned to furnish a charm and a resource to the sentimental and to the practical, to the gay and to the severe, to the profligate and to the moral, to the sensuous and to the intellectual. It has been the work of ages to prepare and accumulate these lulling and pleasing luxuries of the soul, as well as to extend and consolidate the terrific despotism which they help to recommend and to sustain.”

ROME.

The following account of the “Eternal City,” the head-quarters of the Papal organization, is ascribed to one of the editors of the *Utica Herald*, in this State, who visited it not a great while ago.

The disclosures it makes of the state of business, the condition of the people, the heartless indifference of the authorities toward the wants of the poor, the extravagance of the Cardinals, the state of feeling on the part of the people towards the Pope, and the means by which he keeps his place, are far from complimentary to the Papal institution. The thing works badly in practical life. Why then should people desire it? But hear the editor. When on the ground he said :—

“No business seems to be doing. There are no manufactories worth speaking of.

The place is overflowing with priests and beggars, the former, many of them, sleek, flabby-faced fellows, who look as though they never had an aspiration above smoked beef and maccaroni. As to the latter, they are the most insidious, persistent, indefatigable wretches I ever beheld. The lazzaroni of Naples are quite diffident in comparison. They are ubiquitous, omnipresent. They dog you like grim death. They cleave to you like leeches. You cannot shake them off, or scold, or threaten them away. And what is more, you haven't the heart to do it. Most of these poor creatures are old, and infirm, and diseased, and look so thoroughly miserable, that somehow your hand instinctively goes to your pocket. Nowhere else have I seen so many unmistakable objects of charity. Rome, with all her ostentatious pretensions to philanthropy, is more indifferent to her poor than, perhaps, any other city in Europe. There is no asylum for aged and infirm paupers. And yet tens of thousands of dollars can be squandered in useless pageants and ceremonials; and Cardinals can outshine the splendor of princes, and the Pope can load his favorites with bounty.

"Poor Pope Pius! Rome is yet garrisoned with French soldiers. He owes his feeble and flickering power to the potency of French bayonets. The French flag floats from the citadel of St. Angelo, every gate is guarded by French *gens d'armes*. He dare not trust himself with his own Italian subjects. 'Let him send his French hirelings away, and we will

send him on his travels a second time,' is the voice of Rome. Is not this a melancholy position for one who claims to be at once a temporal and spiritual prince?

"You may well believe that this excites the rage of the Italians. Collisions are of almost daily occurrence. The other day a grand fight took place between the Italian and French soldiers, near the Coliseum, in which several heads were smashed and some lives lost. The French soldiers are pelted wherever they go. The consequence has been, that the French commander has threatened to put this city under military rule; and I see an order has just been posted up about the streets, declaring that any further molestation of the French forces will be punished with the utmost rigor. The government of Naples is bad enough, but it seems respectable compared with the government of the Holy Church."

✚ ANNUAL SERMON.—The annual sermon in behalf of the Society will be preached by the Rev. N. S. S. Beman, D. D., in the Mercer-street Presbyterian Church, in this city, Sabbath evening, the 8th of May inst. commencing at 7½ o'clock.

✚ ANNIVERSARY EXERCISES.—The usual anniversary exercises will be held in St. Paul's (Methodist Episcopal) Church, on the corner of 22d-street and 4th Avenue, Tuesday, 10th of May inst, commencing at 10 1-2 o'clock, A. M., when the Annual Report of the Directors will be presented, several addresses will be delivered, and the ordinary business of the Society transacted.

BOOK NOTICES.

THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH FOR 1858-1859. By Joseph M. Wilson. Philadelphia: Joseph M. Wilson, No. 111 South Tenth-street. 8vo, pp. 316.

This volume contains a vast amount of valuable statistics—a large portion of which it has been heretofore difficult to obtain in this country. The names, residence, and ecclesiastical relations of the ministers connected with nearly thirty distinct branches of the Presbyterian Church in this country, Great Britain, and the British Provinces, are here given: Here is also an account of the doings of these several bodies for the year 1858, with a portrait of their respective Moderators, and

a view and description of the churches in which the sessions were held. The opening sermons are given in full, and constitute a unique and valuable collection. Full statistics of every branch of the Presbyterian Church are spread out, with an account of their several boards and schemes of evangelization, their contributions to various objects, etc. etc. This volume will be regarded by ministers generally, as well as by a large number of laymen, as an indispensable manual and book of reference. Mr. Wilson, the editor and publisher, has prepared this historical annual with great care and accuracy, and well deserves the thanks and patronage of the Christian public for this exceedingly rich storehouse of valuable statistical information.

1. HENRY WILLARD, OR THE VALUE OF RIGHT PRINCIPLES. By the author of "Edward Clifford." 18mo, pp. 318.

2. SUNDAY SKETCHES FOR CHILDREN. By a Father. 18mo, pp. 258.

3. HONEY BLOSSOMS FOR LITTLE BEES. Small quarto, pp. 236.

These volumes are published by M. W. Dodd, bookseller and publisher, at 506 Broadway, in this city. They are designed for children and youth, and are well adapted to promote their right moral training.

"Honey Blossoms" comprises a variety of stories suited to interest children in the nursery.

"Sunday Sketches" are brief expositions of Scripture selected from the Old and New Testaments, drawn up in an attractive form, and are well calculated to do good in the family circle. The book contains twenty-six sketches—enough to convey much instruction, and also to prompt parental feeling to pursue the same method, and search for and bring out from the sacred volume additional matter adapted to the ages and wants of the children, if they are not already anticipated by what is furnished.

"Henry Willard" is an illustration of what it professes to be. It is well written, and cannot fail to do great good if circulated among our youth. Parents would do well to purchase it, and put it into the hands of their children at an early day. It may save many a parent a broken heart, and many a young man from ruin. Let it be purchased, read, and widely distributed.

LIFE OF CHRISTOPHER COLUMBUS. By Alphonse Lamartine. New-York: Delisser and Proctor, successors to Stanford and Swords, 508 Broadway. 18mo, pp. 236.

This is a beautiful little volume. It is got up in handsome style, with good paper and clear, readable type. The story of this celebrated man, the discoverer of the New World, whose virtues and deeds it celebrates, is well and attractively told. Lamartine, the author, highly distinguished in the history of France, is an accomplished writer, and needs no commendation from us in this regard. We are glad to see the work brought out; for while it communicates instruction in regard to the age in which the great navigator lived, and gives a reliable narrative concerning himself, it conveys a variety of moral lessons, which few can contemplate without deriving some benefit. Few benefactors deserved more of the race, yet few have received from their con-

temporaries more neglect, ingratitude, and abuse. The value of the work is increased by the biographical sketch of Lamartine himself, which is prefixed to the narrative by the editor.

JAMES, THE LORD'S BROTHER: WHOSE SON WAS HE? WHAT WAS HIS POSITION IN THE CHURCH? AND WHAT CONNECTION HAS THE SUBJECT WITH THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES? By Rev. Chauncey W. Fitch, D. D. Rector of St. James' Church, Piqua, O. New-York: Published by Daniel Dana, Jr., 381 Broadway, 1858.

This is a 12mo volume of 83 pages. The author has bestowed much pains in tracing the history of the family of Joseph and Mary, and conclusively shown that Mary was not only the mother of the humanity of our Savior, but of James and several other persons whose names appear in the New Testament. He has shown, also, that James was bishop of the church in Jerusalem, and applied his facts with logical propriety against the Romish doctrine of the superior sanctity of "celibacy," the supremacy of Rome, and primacy of Peter. He has written with much clearness and force throughout the entire work; and while some may dissent from some of the positions taken in relation to the Episcopal church and "apostolic succession," none will fail, we think, to admire the kind and catholic spirit with which the treatise is conceived and executed. We are glad to see such productions, and to commend them to public attention. Let them be multiplied and error will be overcome. Rome cannot maintain her mariolatry, nor celibacy, nor Peter's primacy, in the light of scriptural truth which such productions elicit.

THE ACCEPTED TIME FOR SECURING THE GOSPEL SALVATION, AND, FROM THE ANALOGY BETWEEN TEMPORAL AND SPIRITUAL AFFAIRS, ANSWERING CERTAIN DOCTRINAL EXCUSES SOMETIMES URGED FOR NEGLECTING IT. By L. H. Christian, Pastor of the North Presbyterian Church, Philadelphia, author of "Faith and Works." Philadelphia: Joseph M. Wilson, No. 111 South Tenth-street, below Chestnut-street. 1859.

This is a small octavo volume of 189 pages. Its aim is chiefly to call the impenitent to an immediate attention to the duties of religion. It is occupied by a series of reasoning to refute the following objections against exertion to attain to eternal life, viz: "I cannot change my own heart." "The prayer of the wicked is sin," and "God's sovereign election." The

author has evidently given much thought to the subjects he has handled, and arranged his matter with not a little care, conscious that he was dealing with things of the gravest import, and concerning which the widest differences obtain in theological circles and among intelligent laymen. He has, however, avoided polemical severity to a large extent in his book, and given it a popular air, though he has not concealed it that he takes the Calvinistic view. He has written as one in earnest to persuade men to be saved, and Christians as well as others may be benefited by the work.

A NEW METHOD OF LEARNING THE GERMAN LANGUAGE: EMBRACING BOTH THE ANALYTIC AND SYNTHETIC MODES OF INSTRUCTION; being a plain and practical way of acquiring the art of reading, speaking, and composing German. By W. H. Woodbury, A. M., author of "Shorter Course with German," etc., etc. New-York: Ivison & Phinney, 48 and 50 Walker-street. 1859. 12mo, pp. 523.

This is decidedly the best German Grammar extant. Those who have used it have found it admirably adapted to lead the learner into an accurate knowledge of the noblest of the modern languages. It combines practice with principles, and, by a series of examples and exercises, shows how the rules are to be applied. Woodbury's elementary works on German Grammar furnish a complete apparatus for the student of this admirable language, a knowledge of which is becoming every day more important to men of business, as well as to literary and scientific men.

A JUVENILE FRENCH COURSE: INTRODUCTORY TO FASQUELLE'S LARGER FRENCH

COURSE. By Louis Fasquelle, LL. D., Professor of Modern Languages and Literature in the University of Michigan, etc., etc. New-York: Ivison & Phinney, 48 and 50 Walker-street. 1859. 18mo, pp. 300.

A work like this has long been felt by teachers to be a desideratum. It will doubtless prove a very valuable and acceptable aid to beginners, in the study of the French tongue. Fasquelle's excellent series has gained an established and extensive reputation, and has become quite popular in our literary institutions. This book for beginners will initiate many into the mysteries of the French language, and prepare them to profit by the larger works of the same author.

WHAT WILL HE DO WITH IT? By Pistratus Caxton. A Novel. By Sir E. Bulwer Lytton, Bart. Author of "My Novel, or Varieties of English Life," etc., etc. New-York: Harper & Brothers. 1859. 18mo, pp. 311.

Among the writers of fiction of the present day, Bulwer stands first. His work entitled "My Novel," far exceeded his earlier productions in elevation of aim, purity of sentiment, and ability of execution. It illustrated the great truth, that knowledge is not the power that dominates in human affairs; but yields in the end to the superior force of virtue and love. The present work, with its quaint title, enforces also an important truth, and abounds in delineations of character and events, which are drawn and described with great force, humor, and vividness. The attention of the reader is arrested at the opening, and is kept alive to the end, of this very able and intensely interesting work.

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